לעיינ הבי ישעיהו דוב עייה בן יבלחטייא יצחק צבי נייי, ' לעיינ הבי מתתיי עייה בן יבלחטייא משולם זישא הלוי נייי לעיינ לאה בילא בת אלכסנדר משה זייל, לעיינ אסתר בת יהושע עייה, ' לעיינ רי דוד שמעלקא בן אברהם אביגדור זייל, לעיינ שפרה בת רי מרדכי זייל לעיינ רי אברהם אליעזר בן רי נתן בנימין זייל, לעיינ ליבא עייה בת רי דוד זאב היייד, לעיינ רי שמואל מנחם משה בן רי יצחק הכהן זייל, לעיינ טשרנה בת רי מאיר ליבער זייל

לזכות לשידוך בקרוב לר׳ מנחם צבי בן איטקה שליט״א ור׳ אברהם בן זיסל בתי׳ שליט״א



# YOUNG ISRAEL BETH-EL OF BOROUGH PARK



4802 15Th AVENUE - BROOKLYN, NY 11219

פרשה: בשלח הפטרה: ודבורה אשה נביאה אשת לפידות ... (שפטים ד:ד-ה:לא)

דף יומי: פסחים עי מצות לא תעשה: 1

משיב הרוח ומוריד הגשם, ותן טל ומטר, ברכי נפשי (שבת מנחה)

Please do not read this publication during קדיאת התורה, קדיש 70 אורת הש"ץ 17 Shvat, 5781 — January 30, 2021 Vol: 22 Issue: 16

ר׳ בַּנִימִין בּיֵינוּשׁ פִינְקֵל זַצְ״ל



One ראֹשׁ הַשָּׁנָה, before dawn, as R' Beinish Finkel זצ"ל was on his way to the כֹּתֵל for the נְתִיקִין מִנְיַן, he met a poor and lonely Yid. "Did you have a warm drink yet?" R' Beinish asked him. "Yes, but another cup would not hurt," the man replied. R' Beinish, who was extremely particular davening with הַחַמַה returned home with the man. He gave him a drink, spoke to him for a long time, and cheered him up. After he left, R' Beinish ran as fast as he could to the לֹחֵל, making it on time for שמונה עשורה.

New York City Only	
הדלקת נרות	4:52 עש״ק
סוף זמן	9:02
קריאת שמע	9:38
סוף זמן תפלה	10:04 10:28
שקיעה	5:11
מוצש"ק	6:12 6:24

### PAI NEWS

Every תַּפְלָה, especially those of our children (תִינוֹקוֹת שֶׁל בֵּית רָבֶּן), is powerful. The הָפֵץ הַיִּים writes that davening for others is a מָצְוָה רָאוֹרֵיְתָא. Even if you cannot assist your friend with money, you can assist him with your תַּפְלוֹת. In this time of עקבתא דְמְשִׁיחָא, please try to say extra מהלים for אַחינוּ יַכוּת זכות In the זכות of our tice זוֹכֶה may we be הַפִּלוֹת, may we be to the גַּאָלָה שָׁלַמָה בָּקַרוֹב!

Torah Thoughts

ספר החנוך על פרשת השבוע — בשלח

הָנָנִי מַמְטִיר לָכֶם לָחֶם מָן הַשַּׁמַיִם ... (שָׁמוֹת טז:ד)

I shall rain down for you food from Heaven...

There are some interesting discussions in both the אַהָרוֹנִים and אַהָרוֹנִים regarding the בַּרְכוֹת made before and after eating the Heavenly מַן הַפּערוֹ . The הַבַּעַלָּת הַשָּׁרוֹן quotes the מַאָמָר in the name of the רָמִ״ע מָפּאָנוֹ that says that the בּרֶכָה made before eating the מָלָק ג, מע' כ׳, כְּלַל קי) שַׂדִי חֶמֶד He also quotes from the בָּרֶכָה and others that no בַּרֶכָה was said before eating it.

The בְּרֶכוֹת מה:) נְמֵרָא teaches that מִּשְׁה introduced the first בְּרֶכוֹת מה:) נְּמֶרָא of bentching at the giving of the מָן. The קבַּצֶּלֶת הַשְּׁרוֹן quotes the הַבּצְלַת הַשְּׁרוֹן (מוֹרָה סִימָן כ״ח, ס׳ ק״ד), who is troubled by a fascinating question involving the Heavenly properties of the מָן and the הַלְכַה of when one can no longer bentch.

The יוּמָא עה:) teaches that the Heavenly מון had no waste; when it was eaten, it was all immediately absorbed into the body. The מַזוֹן אָישׁ explains that while this phenomenon is an amazing miracle, it creates a problematic issue in regard to the הַלְּכָה of bentching. The נְּבֶרְכוֹת נא:) נָּמֶרָא teaches that the time limit for bentching after a meal is only as long as the food is still being absorbed (שָׁעוּר עָכוּל) in the body. If the מַן was fully absorbed, until when were בָּנִי יִשְׂרָאֵל able to bentch?

The מָצְנָה of bentching is learned from ... אַברָלָהַ וְשַׂבֶעָה וְאַבלָלָה , and you will eat and you will be satisfied and bless 'תַבְרִים ה:ח, די היים סימָן קפ"ז, ס' א וו ר' עקיבא איגר (דובר question (discussed by ... ד' 2 ' היים סימָן קפ"ז, ס' א וו ר' עקיבא איגר (דובר היים) s whether bentching is to thank '7 for the food itself or to thank '7 for the satisfaction from the food.

The אָישׁ explains that בְּנֵי יִשְׂרָאֵל bentched right after eating the מָן because the main purpose of bentching is to thank 'ד' for the food. The length of time it takes for the food to be absorbed (שָׁעוּר עָבוּל) in the body is a secondary הַלְכה and is given as a time period only when a person normally still has in mind to bentch. בָּנַי יָשֶׁרְצֵאל bentched right after eating the מֵן so that they could thank ד' for the food they had just eaten.

#### מִשָּׁרָשֵׁי הַמִּצְנָה

The הַנּוּף explains that although he feels inadequate to explain such a מָצְוָה 'to bless' ד' since it has many levels of depth and hidden secrets, the love to explain מצוֹת (to his beloved children) overtook him: יזי. His Kindness gave us a מְצָנָה to 'thank Him.' When we make a בָּרָכָה, we are acknowledging that 'ד is the Ultimate Blessed One [<u>all</u> blessing is only from Him]. This recognition of ד' creates for us the זְּכוּת, merit, to receive His blessing.

Uncharacteristically, the תְּנוֹף continues by explaining why he went to great lengths to list the different , rules and הַלְכוֹת concerning בַּרְכוֹת [e.g., why some בַּרְכוֹת start and end with a בַּרִבּוּה and some do not, etc.]. The power of bentching is so great for creating blessing that learning or teaching about בַּרָכוֹת would create for himself (the חָנוּך) many blessings [as if he were actually bentching].

# Yahrtzeits of our גדולי ישראל

5672 - 5750 1911 - 1990

R' Binyomin Beinish Finkel זַצַ״ל was born in Mir, Poland, on יוֹם כָּפּוּר, to לִיזֶר יוּדל, the רֹאשׁ ר' אֶליַהוּ בַּרוּךְ daughter of, יִשִּׁיבַה Kamai וַצַ״ל). At 9 years old, he learned 5 נַבַּ״ל

with his father daily. He went to learn under the הַבָּץ הַיִּים in 1931, and in 1933-34 he learned under the Brisker Rov. After arriving in אֶרֶץ יִשְׂרָאֵל (circa 1940), he became close to the אֶסְתֵּר, and married his niece אֶסְתֵּר Greineman (לב' שָׁמוּאֵל's daughter). In 1965, he became ראש יִשִּיבַת מִיר, where, in addition to giving שָעוּרִים, he took charge of the fiscal responsibility of the יָשִׁיבָה. There are fascinating stories of his גַּדְלוּת and בַּדְלוּת and בַּדְלוּת וּבְּתּוֹרָה וּבְחֶסֶד. It is well known that his father-in-law considered him one of the ל"ו צַדִיקִים.

This week's learning program are being dedicated לעייג רי שלמה ברוך עייה בן יבלחט"א ר' אברהם קדיש שליט"א (יארצייט יי שבט)



שובביים Contest week #4 . ציינ הרי משה צבי בן הרי טוביה הלוי זצ

שׁנִים מִקְרָא וְאֶחָד תַּרְגוֹם - פָּרָשִׁיוֹת שׁוֹבְבִים

R' Moshe Feinstein זַצַ״ל and R' Binyomin Silber זַצַ״ל both write in their הַסְכַּמוֹת for the *sefer,* וָאֵלֶה שָׁמוֹת: "Even those who spend their days like הוֹרָה, שַּמְעוֹן בַּר יוֹחָאי, learning הוֹרָה all day (תּוֹרֶתֶן אוּמְנָתֶן), who are מָצוֹת from other מָצוֹת דְרַבֶּנָן, must still complete this weekly מְצְוָה דְרַבָּנָן of שְׁנֵיִם מִקְרָא יַּעָתָד תַּרְגוּם "The 7<sup>th</sup> International Pirchei יָּעָהָד הַרְגוּם program is in full swing. Do not let this opportunity to participate in this huge קדושׁ ד' slip away unnoticed. To join this special שׁוֹבְבִים program, please send a weekly (1) fax signed by a parent/rebbi to 7185069633 with your name, grade, school, city, state, zipcode and contact # or (2) email the same information to shnayimmikracontest@gmail.com. Rules on back.

This week's issue and learning program are dedicated: לרפואה שלמה לרי יוסף בן איטא חיה שליטייא ולעייג הבחור הנחמד ישעיהו דוב עייה בן יבלחטייא רי יצחק צבי שליטייא (נפטר כייז תמוז הי תשסייט)

לרפוייש רי יוסף בן איטא חיה, ור׳ אלטר חיים בן יהודית, ור׳ ברוך מרדכי בן טעסיל, ור׳ אברהם בן רחל, ור׳ מתתיהו חיים בן עטיל ולרפוייש לאה בת שרה ריבא, ורחל בת חיה ביילא, וצפורה מלכה בת אסתר ליבא בתוך שאר חולי ישראל

# Living with the Torah

The Reward of Shabbos

Adapted from: 102 Stories That Changed People's Lives (with kind permission)

... שַׁם שַׁם לוֹ חֹק וּמִשְׁפַּט ...כִּי אֲנִי ד׳ רֹפָאֵדְ... (שָׁמוֹת ט״ו, כ״ה-כ״ו) ..there He established for him [the new nation] a statute and a judgment...

שָׁבַּת of הַלָּכוֹת were first taught the כָּלֵל יִשְׂרָאֵל that בָּלַל יִשְׁרָאֵל were first taught the שָׁבַּת in מֵרָה. Based on this מְכִילְתָא we mention in the מָרָה. טַּבָּת לְדָשׁ הוּא) of Friday night, ..., הָקוֹתֶיהָ בְמֶרָה. its [שַׁבָּת] statutes were taught in זֶמֶר This beautiful זֶמֶר includes many of the מַאֲמֶבִי חֲזַ״ל that teach us the many בְּרָכוֹת and סְגוּלוֹת associated with keeping שַׁבַּת. An example is the well-known story of יוֹסֵף מוֹקִיר שַׁבָּת.

This קביש הוא) glso mentions the special סָגוּלָה of good children and extra protection a woman receives during childbirth, with the diligent lighting of בָּל הַמַּחַלָה אֲשֶׁר שַּׁמְתִּי בִמְצָרַיִם לֹא of פַּסוּק also ties the next רַבֵּינוּ בָּחַיֵּי אַשִּׂים עַלֵּיךּ כִּי אָנִי ד׳ רֹפָאַד, any illness that I placed upon Egypt, I will not place upon you, for I am Hashem your Healer, to keeping His מָצָוֹת. It may be interesting to note that the לֹא אָשִׂים עָלֶיךּ כִּי אֲנִי ד׳ רֹפְאֶךְ of נִּימַטְרָיָּה equals 930, is the same as עַל כַּבוֹד הַשַּׁבַּת, this is [the שָׁבַר] for one who cares for the שֵׁלַ

Menachem was the beloved maintenance man in a בָּנֵי בָּרַק in בָּנֵי בָּרַק, and his wife, Rina, was a longtime preschool teacher. Despite the couple's love of children, which was expressed in their devotion to their jobs, in their marriage of 35 years, they were not blessed with children. Finally, a miracle occurred, and Rina gave birth to a set of twins, a boy and a girl, at the age of 55.

When Menachem was asked what they had done to be rewarded with this open miracle, a broad smile split his face and he began to share his personal and inspirational story:

"We live on רחוֹב חַברוֹן, a street that during the week is always busy and is not officially closed to traffic on שַׁבַּת. While it is mostly quiet on שָׁבַּת, we see an average of 15 to 20 cars throughout the holy day of rest. For years, the sight of the cars on שַׁבַּת distressed me, and my heart ached every time a vehicle passed. But only recently did I decide that feeling the pain of שַׁבַּת is not enough; it was time to do something in order to safeguard her honor.

"I appealed to the municipality to close the street to traffic on שַׁבָּת. After all, בְּנֵי בְּרַק' is a city of שׁוֹמְרֵי תוֹרָה וּמִצְוֹת! Why are the streets still open to cars?'

"The council member explained that their hands were tied. 'The law is that a municipality cannot close a street to traffic on שַׁבָּת unless all residents of the street sign a consent form.'

"One of the most painful aspects of childlessness is the hours of quiet time. Our house was always quiet and calm, and it was never difficult to find a spare hour in the day. We decided to take advantage of our free time to go door to door on the street and collect signatures from every resident of the four-story buildings. We did it quietly, consistently, without any neighborhood gatherings, lectures, or fanfare. We were just two simple people expressing our grief at קלול שֶׁבֶת, who yearned to safeguard the holiness of this precious day.

"It took us three years to collect all the signatures. Some residents initially refused to sign the petition, but we persisted, speaking from the heart. We described the beauty of שַׁבַּת, the gift of שֶׁבַּת, and we asked, 'Imagine if someone would stage a protest right outside your father's house, demeaning him and cursing him. Wouldn't it hurt you? How could you bear it?'

"We returned to the municipality with the forms. There, to our chagrin, they informed us that many of the signatures were already invalid since 3 years had passed since the day they had signed; it was possible they had either moved, passed away, or changed their minds. While some people might have surrendered to despair at that point, we were not about to give up. Mustering our courage, we made a second round among the residents of the street, discovering that, indeed, there had been a changeover in the population, but ברוּך די this time was easier.

"Within several months, we returned to the municipality, triumphant. The municipal clerk inspected the forms, found them to be in order, and agreed that the street would be closed to traffic from that very שַבַּת.

"Exactly nine months later, Rina gave birth to healthy set of twins!"

### The 7th Annual International שְׁנַיִם מִקְרָא וְאָחָד הַּרְגוּם contest!

This week is the **4<sup>th</sup> week** of the 7<sup>th</sup> Annual International שָׁנַיִם מִקְרָא ) שׁוֹבְבִי״ם וְאֵחֶד חַרְגוּם) contest. Will your school/city be represented? Each week is a new opportunity to entther this raffle and have your name listed in the 4

page Pirchei Weekly! Any week you and your school can join and become part of this amazing קדוש ד'. Along with hundreds of children, you can ignite the world with the קכות of this unique מָצְוָה as an אֲגוּדָּה אַחַת! Boys in 1<sup>st</sup> and 2<sup>nd</sup> grade (6+) should complete the בָּרָשָׁה until רָבִיעִי, 3<sup>rd</sup> grade (8+) until שָׁלִישִׁי, 4<sup>th</sup> grade (9+) until רָבִיעִי, 5<sup>th</sup> grade (10+) until חַמִּישִׁי,  $6^{th}$  grade (11+) until שָׁשִי,  $7^{th}$  and  $8^{th}$  grades (12+) the entire פַּרָשָׁה.

To become a part of this amazing קדוש ד' please send your weekly **fax** signed by a parent to **718 506 9633** or ask your parent/rebbi to send an **email** to **shnayimmikracontest@gmail.com** — include your **name**, **grade**, school, city, state, zip, contact & fax #, and which פָּרָשָׁה. The raffle is for a set of קּרָאוֹת גְּדוֹלוֹת הוּמָשִׁים

### Focus on Middos Source: Yated Ne'eman

When it came to money matters, R' Beinish Finkel זַצַ"ל was renowned for his integrity and honesty. His home was rich in קַּדָשָׁה and spiritual 'luxuries,' but contained only chairs, beds, a table, a bookshelf and basic kitchen appliances. His daughters' weddings were the same. One wedding was held on עֵרֶב שָׁבַּת, and the סִעּוּדָה was held on Friday night, primarily for family members. The other guests were served cake

Although he was responsible for the millions of dollars that streamed into the יָשִׁיבָה, he was extremely careful to make sure that none of the money was tainted by any אָסוּר. He even refused to conduct any financial arrangement that involved הֶתַּר עִסְקָה (a valid business partnership that circumvents the אָסוּר, interest).

Once, the יְשִׁיכָה was offered a huge grant from a special fund so that it would be able to build a new wing. R' Beinish, however, feared that the transfer of the funds involved a הַמַּר עָסָקָה and was wary of accepting the grant.

For many weeks, the יְשִׁיבָה's administration worked on a plan that would circumvent the need for a הֶתֵּר עָסְקָה. When the grant money finally arrived, R' Beinish went to the bank and, along with its director, examined the issue from every possible angle. After he was certain that it did not involve a הֶּמֵר עִסְקָה, he agreed to accept the grant. However, as he stood on line in the bank waiting to receive the money, he was suddenly overcome by tremendous fear.

"ניֵין!" he determined then and there. "I won't accept it. I am afraid of violating a תּוֹרָה prohibition." He never accepted the grant.

My תלמיד, R' Beinish understood Who is the One Who gives sustenance and planted the seeds of purity that made his תורה צ'ישיבה eternal. Today, 1000s of יונגעלייט travel in chartered buses to attend the ישיבה, which is now the largest ישיבה, in the world.

יָהִי זָכְרוֹ בָּרוּדְ!

בִּיִדִית



# Sage Sayings

Source: Yated Ne'eman

Before his פָּטִירָה, R' Beinish Finkel זַצַ״ל called in his son-in-law, נָתָן צָבִי זַצַ״ל, and said, "I'm giving the יָשִׁיבָה over to you!" and handed בּוֹלֵל, who was learning in בּוֹלֵל, a list of how much each יוּנגעַרמאַן received. ר׳ נַתַן צָבִי asked innocently, "And how do you make the money to give this amount to them?" "I have no idea," admitted R' Beinish. "בָּטָחוֹן — I used my אָיך נוּצט מיַין בָּטָחוֹן; אָיר דאַרפט נוּצן דײַן אײַגנעֵ בּטָחוֹן. – you will have to use your own ר' נַתַן צָבִי And בּטַחוֹן fulfilled R' Beinish's wish.



## \*Halacha Corner: הלכות עניני דיומא: שבת שירה

• There is a prevalent מָנָהֶג to place food out for the birds on שַׁבַּת שִׁירָה... The עָרוּךְ הַשֵּׁלְחָן defends this מִנְהָג, arguing that since his sole intent is to the birds for their service, his exertion is for his own sake (not the birds') which is permitted; however, משנה ברוּרה isn't satisfied. Therefore, it is best to place any food out before שָׁבַּת.

\*Since we only discuss a few אַקְלָּכוֹף, it is important to consider these וְהַלְכוֹף in the context of the bigger picture. Use them as a starting point for further in-depth study.

### רַשִּׁייִי Questions of the week:

- 1. How did מֹשֶׁה teach by example יְהִי כְבוֹד תַּלְמִידְדְ חָבִיב עָלֶיךְ כְּשֶׁלֶּךְ-yourstudent's honor should be as dear to you as your own [honor]?
- 2. Why did מֹשֶׁה רַבֵּינוּ choose to sit on a hard rock during the war with ?עֲמָלֵק

(SI:\TI — דייה אָבֶן וַיִּשִׂימוּ תַּחָתָּיוֹ) "i wolliq e noqu tis לווופאלגופ state of suffering. I, too, shall be with them in a state of suffering and will not ك. كريَّة said to himself, "كريَّاتِ"؛ عنو وoing through a war, and therefore are in a

choose for <u>us</u> (9:71 — ۲۳۸ چو۲ ځوه) عاده دارو:9:71 – दृत्तर दृष्ट sbrow eth thiw दृष्टांधूष्ट betructed प्रृष्टां त्रिक्ष war with the words.

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